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[86 cont.]

would not part with them for a long time, even for a high price. Lesson, Revue d'Anthropologie, V, pp. 264 f.

inches in diameter were put into the pierced ear lobe, as well as leaf spirals which gradually enlarge the hole (6). The septum

6. D'Urville, pp. 164, 214, 355 (Sainson); Atlas, Pl. 136; 167; 176; 178; 2-3; 185.

holds a rod, a shell peg, or, according to Dillon, two white chicken feathers (7), whereas D'Urville's illustrations show rings

7. D'Urville, p. 135, and Atlas, Pl. 167, 3; 176, 5; 178, 5. According to Sainson in D'Urville, p. 355, the rod is of bone; according to Lesson, p. 265, sometimes of a cachalot tooth.

in the nostrils (8).

8. D'Urville, Atlas, Pl. 178, 4.

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Only the hair style of Vanikoro shows a striking peculiarity. Here, too, boys wear the crest of hair, and older men, as on Ndeni, color the hair, which is cut quite short, white with lime. The young men, however, let the hair grow long; according to Dillon, they even take the hair of the dead or of slain enemies, gather it all together into a conical structure, and cover it with bark cloth, preferably red in color. The entire structure reaches a height of more than 12 inches and, as a result of its weight, often sinks down onto the back. The edge of the tapa covering is decorated with flowers and chains of beads (9). Dillon is the [87] only author who mentions a similar

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9. Dillon, pp. 154, 275, and

[87 cont.]

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frontispiece. D'Urville, pp. 215, 355 - Sainson); Atlas, Pl. 136, 167, 176, 185. Lesson in Revue d'Anthropologie, V, p. 264. F. de Tolna, p. 268.

[824] hair style on Ndeni, namely, "caps of bark cloth, coconut leaves, or fan-palm leaves, resembling a sugar loaf" (1).

1. Dillon, p. 292. However, cf. F. de Tolna, pp. 275 and 281, as well as the figure of the menata (p.149 below) and in connection with it the probably erroneous statement by Joest in Baessler, p. 377, about the palm leaves, etc. worn as protection against the sun (Tagebuch, p. 77).

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[302] According to Dillon, the young women wear the same hair style, but he may have mistaken the cloth that the women wear on their heads, like those on Ndeni according to an illustration in D'Urville (2), and that is drawn together cap-shaped on

2. D'Urville, Atlas, Pl. 136. To be sure, D'Urville, too, p. 215, makes no distinction between the hair style of the two sexes.

their heads with a string, for the above-described hair style of the young men (3). A peculiarity of female costumes -- not an

3. Dillon, p. 177, and D'Urville, p. 164, mention the short hair of the women, Dillon even in the case of a chief's daughter.

adornment -- is the band worn across the chest, with which they draw the breasts together above the nipples (4).

4. D'Urville, p. 164; Atlas, Pl. 136.

[88 cont.]

304 upper arm of the same old woman and of a man Joest saw figures
531 resembling three coconut palms (5), probably like the accompany-

5. Joest, ibid.

Fig. 17. Tattoo Patterns.
1. Presumably upper-arm tatooing. 2. Temple and cheek tattooing. (From a sketch in Joest's Tagebuch.)

[293]

Fig. 18. Fan of coconut leaf (Berlin VI 16178, Thilenius Coll.); 34 1/2 cm. long.

ing form (Fig. 17, No. 1), which is common in Santa Cruz
304 ornamentation. According to Joest, the faces of the men are tattooed blue on the nose and cheeks, as well as on the forehead. For the women, he mentions tattooing on the nose and in the hollow of the knee. [Fig. 18 appears here.] Thilenius
[531] saw a man with small circles under his eyes, representing "birds," and two parallel lines extending diagonally outward from the corners of the mouth, allegedly "fish" (6). All in all,

6. Joest, Tagebuch, pp. 48f. Thilenius in Globus, Vol. 81, p. 139.

[88 cont.]

304 it seems possible that two kinds of tattooing exist side by side on Santa Cruz, the actual puncture-tattooing and the fine incised tattooing which may be regarded as an adaptation of scarification to puncture-tattooing (7). Count Tolna illustrates

7. Some religious factor seems to be involved when, according to Joest in Baessler, p. 378, a Reef Islander refused to answer a question about the meaning of the tattoo on his upper arm.

two very markedly raised horizontal chest scars on a chief of Ndeni, but it is doubtful whether the phenomenon, since it is isolated, is to be interpreted as scar tattooing (8).

8. F. de Tolna, pp. 280 f.

293 782 Not actually clothing and ornamentation, properly speaking, but close to them are the inevitable bags slung over the shoulder like a scarf (Figs. 20, 22, 50, 55-57), in which every Ndeni man carries little necessities, such as betel and betel implements, a spoon for scraping out [89] coconuts, small articles for barter, etc. (1); furthermore there are the

[276] [437] [412]

1. Dalrymple, p. 79. Dillon, p. 303. Coote, p. 159. Joest, Tagebuch, p. 51. For details, see below, pp. 91 f.

293 fans, of which there is only one in the Berlin Museum (Fig. 18), and Edge-Partington illustrates a miniature specimen decorated with Coix chains, according to him a present for chiefs' children (2). Festetics de Tolna mentions the use of palm leaves

2. Edge-Partington, I, 166, No. 10.

1 [cf. category 116, pp. 97, 103-105, 108--Analyst]

[89 cont.]
293 as umbrellas on Vanikoro (3).

3. F. de Tolna, pp. 268 f.

Houses and House Furnishings; Plan of Village

342 The Spaniards under Mendana found the houses on Ndeni round and built of boards, with a main post in the center. The roofs were covered with mats and palm leaves, the walls open up to half the height of a man, [Fig. 19 appears here] surrounded

[137]

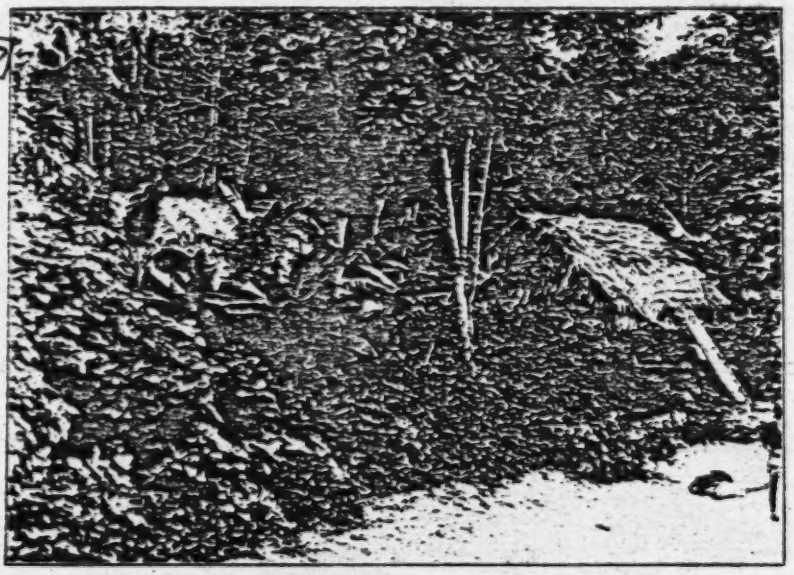

Fig. 19. Houses in the bush, stone rampart visible at right. (G. Küppers-Loosen Coll.)

[351] only by a loosely piled-up stone wall, with an entrance at one side. The houses were supposed to have had two stories, the upper one reached by means of a small ladder. In each village 346 there were two larger buildings, one of which served religious [532] purposes and contained human figures that were crude and flat in execution, while the [90] other, the meeting house or bachelors' 349 house, had the well-known bedframes of bamboo, as well as a [352] 351 kind of courtyard fenced in with rattan, perhaps the dance area.

1: Graebner--95 E-4 (no date) 1909 ON13 Santa Cruz ON13
[121]

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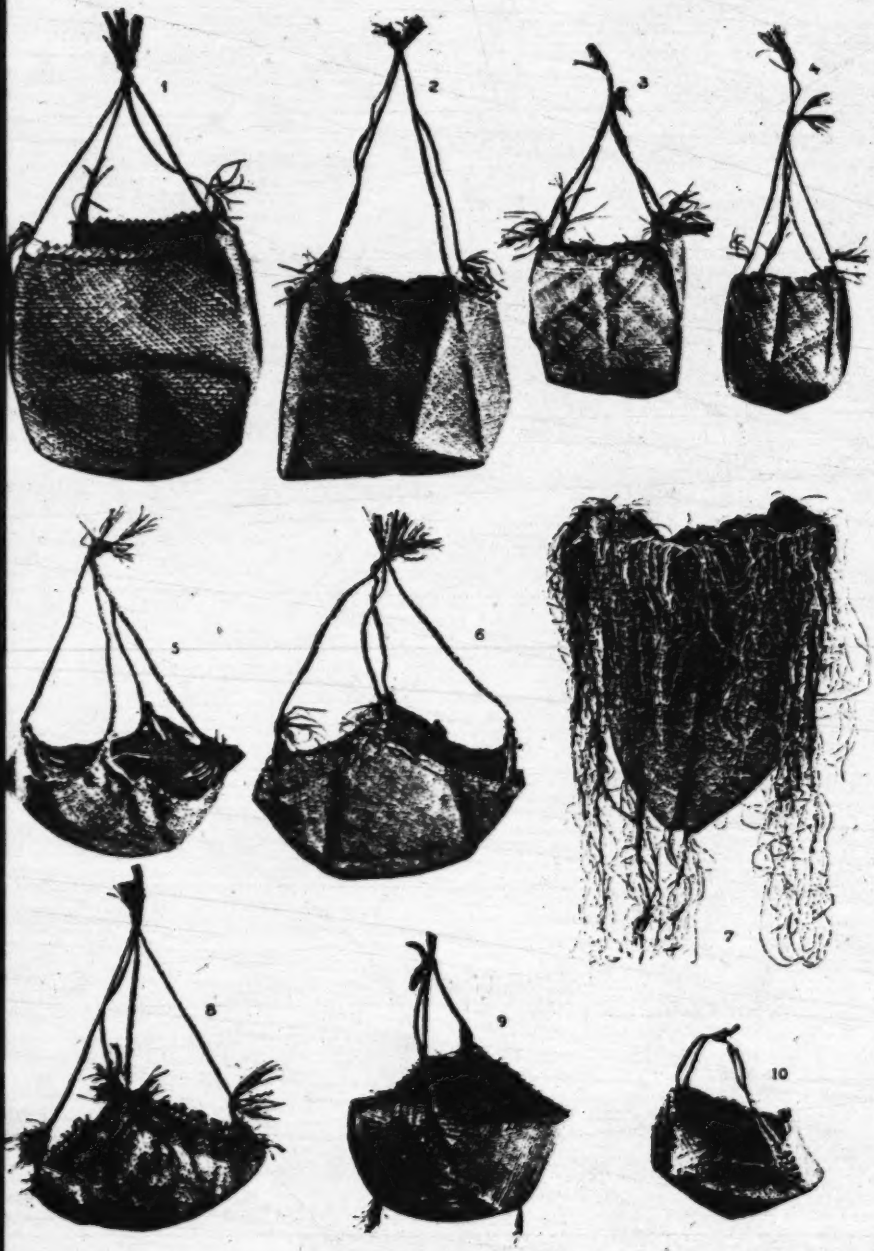

(Caption on following page)

Fig. 50. Pouch-bags.

[121 cont.]

Caption for Fig. 50.

285 415 293

1-6 and 8. Made of strips of pandanus leaves (R.-J.-M. 3857, 3846, 3863, 3872, 3902, 3910, and 3915, Joest Coll.); about 35, 30, 22, and 20 cm. high, 33, 31, and 35 cm. in diameter. 7. (Sack) of soft fiber (R.-J.-M. 3866, Joest Coll.); 46 cm. deep. 9 and 10. Made of strips of coconut leaves (R.-J.-M. 3843 and 3841, Joest Coll.); about 34 and 25 cm. in diameter.

[123 cont.]

285 the lower edge are plaited in toward the corners, but rather the center ones form a short plaited [Fig. 52 appears here] lappet on either side, which, in turn ends in a braid-like cord that is drawn up through the sides of the bag and serves as a carrying-strap (Fig. 51, Nos. 2 and 3).

As for baskets, only the well-known cylindrical baskets of plaited coconut leaves are present. Among them, too, the edge is single-meshed, and then the main portion of the sides is plaited in triple-mesh with strips in one-half or one-third widths. The bottom consists of half the number of strips, though in each case several are gathered together, and is single-meshed; in one specimen, another narrow single-meshed zone is previously inserted. The excess strips, plaited into rings, lie spirally under the edge of the basket bottom (Fig. 52). [Fig. 53 appears here.]

286 [171] A knowledge of weaving gives the culture of Santa Cruz a special character in contrast to the rest of Melanesia (1).

1. Dalrymple, p. 194. According to Thilenius, Globus, LXXXI, p. 134, it is practiced on Ndeni only along the coast, and the fabric is traded to the people of the bush for bark cloth.

[184 438]

Banana fiber is the material used, but it is considerably wider

[124 cont.]

281 patterning; their sole decoration consists of the loose warp threads hanging free at either end as fringes, as well as a few tufts of fibers, probably made of finer banana fibers, which are tucked into the smooth side edges. The apron and bag fabrics are different (Fig. 54, Nos. 1-6) (4). They are carefully designed with

4. Coote, pp. 155, 159.

strips of fiber dyed black on one side. Each black thread is pulled through the fabric over the corresponding thread of the weft with the aid of a wooden needle (Fig. 53g) (5), so that the

5. Edge-Partington, I, 160, No. 2 (with thread-eye).

ends of the black threads in an unfinished fabric stand out irregularly along the sides. When the weaving is finished, they are cut off evenly at the edge. The fabric is further adorned with tufts of fiber that are drawn through it -- again probably banana fiber, but much thinner than the fiber used in weaving -- along the edges and down the center line, as in the coarser mats. While these are drawn through after the whole thing is finished, the narrower fabrics have compact rows of fiber tufts knotted into the end borders -- in bag fabrics at the bottom -- during the weaving process itself. In the same way strips of pandanus leaves with frayed ends are likewise securely woven in (6). The ends of the

6. The underside of the weaving is seen in Fig. 14.

wider fabrics consist simply of the loose, fringe-like fiber ends of the warp; in the narrower aprons bunches of warp threads are knotted with finer tufts of banana fibers to form a thick fringe.

From such narrow fabrics are made the familiar men's [293] bags (Figs. 55 and 56), worn hanging over the chest or the back, in which -- though, according to Figures 20 and 22, also in bags

[124 cont.]
286 of the types described above -- each one carries the articles
●[293] needed for daily use, such as betel and betel implements, nautilus
spoon for scraping out [125] [Fig. 54 appears here] [126] [Fig.
[294] 55 appears here] coconuts, and so forth (1). The technique[1] is

1. Coote, p. 159. Joest in Baessler, p. 379 (beliniuega). Danneil, "Der Übergang vom Flechten zum Weben [The Transition from Plaiting to Weaving]," Int. Arch. f. Ethnogr. XIV, pp. 236 f. Also in Dillon, p. 303, this bag form is probably meant. Illustration in: D'Urville, Atlas, Pl. 178, No. 17 (poor); Edge-Partington, I, 161, No. 2.

[113]

[294] simple, for only the edges of the weaving are sewed on the inner side with string. The ends of the warp threads are simply knotted in bunches in the center; near the corners they lead into the two braid-like carrying-straps, either by means of woven lappets that taper up to a point (Fig. 55, No. 2), or the warp threads are first gathered together into twisted cords and thus form a net-like, lacy triangle, at the edges of which they [127] [Fig. 56 appears here] [128] combine into two braids leading into the carrying-strap (Fig. 55, Nos. 1 and 3). The excess fibers of the carrying cords, which become thinner at the top, form an ornamental appendage.
[386] Bags, as well as aprons, are sometimes dyed yellow with Curcuma (1).

1. Joest in Baessler, p. 381. In the present work, Fig. 56, No. 4.

285 In imitation of these bags made of woven material, plaited ones are also made (2). They consist of strips of pandanus

2. Schmeltz and Krause, Die Ethnogr.-Anthropol. Abt. d. Mus. Godeffroy, p. 119.

1 [i.e. of making men's bags - ANALYST.]

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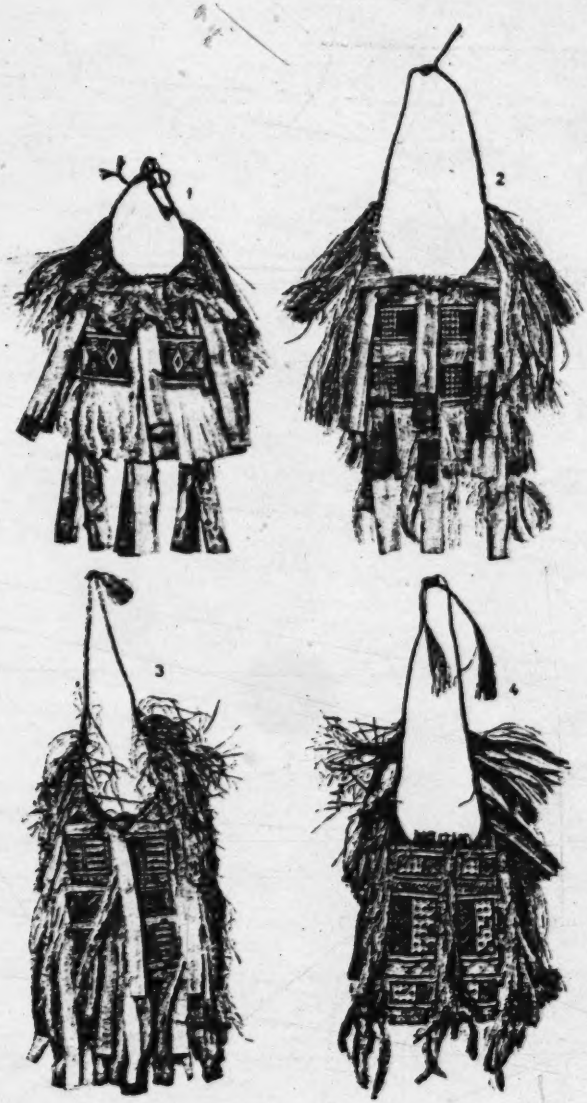

Fig. 55. Bags.

(Caption on p. 105.)

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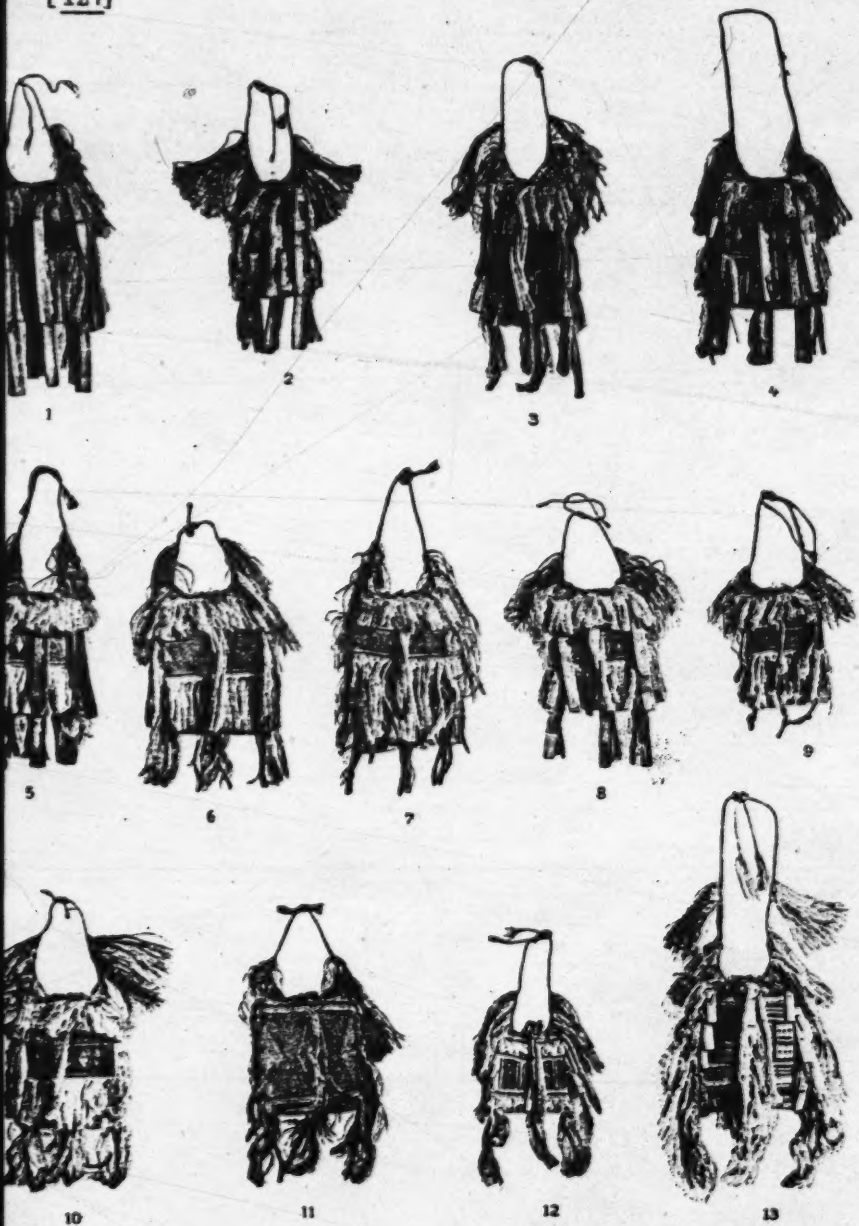

Fig. 56. Bags for men.

(Caption on following page.)

1: Graebner--105 E-4 (no date) 1909 ON13 Santa Cruz ON13

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Captions for Figs. 54, 55, and 56. [125, 126, 127]

Fig. 54. Woven Fabrics. 1-6. Men's aprons (R.-J.M. 3970, 3959, 3953, 3950, 3982, and 3957, Joest Coll.); length (Nos. 4-6, total length) 1.90 meters, 1.52 meters, 1.15 meters, 2.40 meters, 2.94 and 2.83 meters; width 63, 51, 38, 22, 40, and 22 cm. 7. Mat (R.-J.-M. 3972, Joest Coll.); 90 cm. wide.

Fig. 55. Bags (R.-J.-M. 3941, 3930, Berlin VI 9951, R.-J.-M. 3929, Joest Coll., the Berlin specimen Arning Coll.); about 21 cm. deep. 1-3. Woven. 4. Plaited. 3. With decorative flaps sewed on.

Fig. 56. Bags for men. 1-11. Woven (R.-J.-M. 3928, 3924, 3933, Joest Coll.; 6683, Danneil Coll., donated by Jul. Rautenstrauch; 3944, 3927, 3939, 3925, 3943, 3948, Joest Coll.; Berlin VI 18360, Mende Coll.). 12 and 13. Plaited (R.-J.-M. 3942 and 3945, Joest Coll.). Back of No. 9 without decoration, but otherwise like side shown. 4. Dyed yellow with Curcuma. Length of bags, 15 cm. (No. 12) - 24 cm. (No. 1). No. 13. 20 1/2 cm. long.

1: Graebner--108 E-4 (no date) 1909 ON13 Santa Cruz ON13

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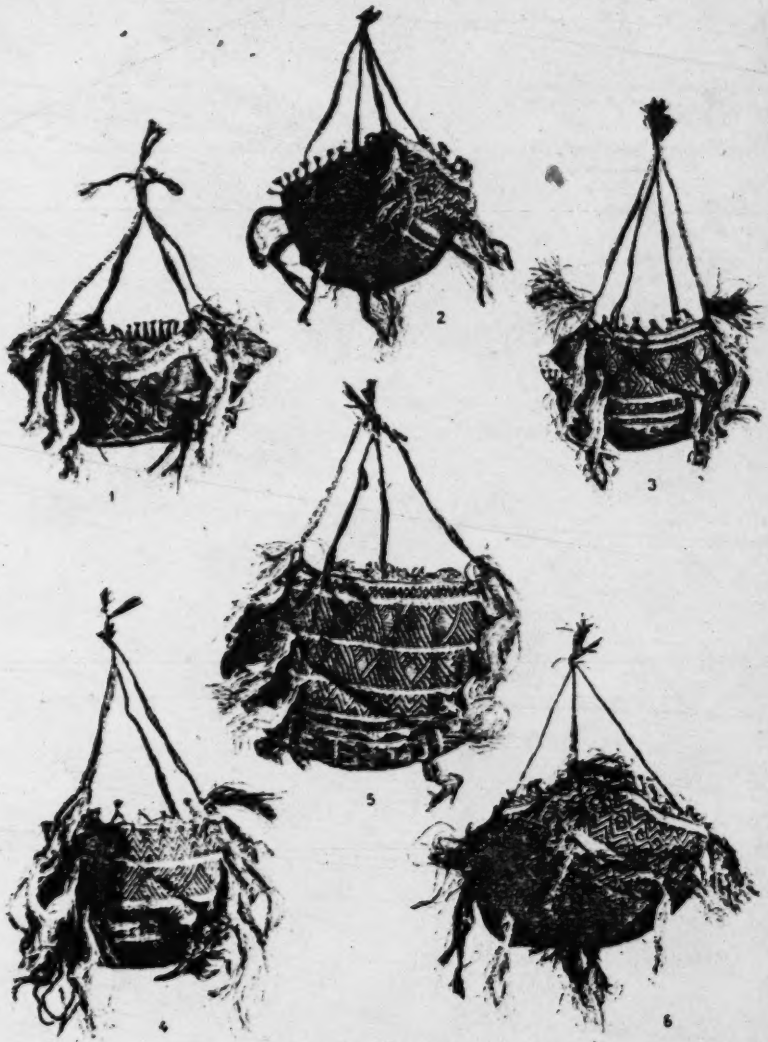

Fig. 57. Pouch-bags plaited out of strips of pandanus leaves (R.-J.-M. 3921, 3917, 3923, 3913, 3914, and 3920, Joest Coll.); about 25-36 cm. in diameter.

/161 cont./

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[Fig. 4.]Chief from Nelua, Nitendi; in full regalia, the hair bound with patterned bark-cloth. (From photo. by Beattie, Hobart, in the possession of the R.-J.-M.)

301 the New Hebrides. Also the tuft of strips of a leaf cutis, Fig. 4, No. 3, is very doubtful (1). On the other hand, a prickly,

[114]

1. [As far as I can figure out, the Santa Cruz collection made by Wilhelm Joest was received without original labels, and only on the

/169 cont./

304 531 Nitendi I observed a kind of double cross (Fig. 11, No. 1). Thilenius noted: figures of fish on the left upper arm (Fig. 11, No. 4); geometric patterns, which were also designated as fish, on the bridge of the nose (Fig. 11, No. 5) and the left upper arm (Fig. 11, No. 3); two parallel arcs in the middle of the forehead (Fig. 11, No. 6) and the "coconut-palm" motif (cf. Ethn., I, p. 88, Fig. 17, No. 1) on the left temple (Fig. 11, Nos. 7 and 8), both patterns regarded as birds. The women of the Reef Islands are somewhat more often tattooed; on one woman I saw a fish-like figure (Fig. 11, No. 2) on the shoulder, and one had prominent scars on her back (2). These can scarcely be regarded as

2. [Speiser, Südsee, Ill. 96, lower right.]

304 decorative scars, however. [Jennings describes the tattooing procedure as follows: the skin is punctured with a tattoo needle which is held loosely in the left hand and struck with one finger of the right hand; the wound is rubbed with the soot of the "candle nut" /cited in English/ (3).]

3. [JAI, XXVIII, p. 165. The tattoo needle described here is the same as that illustrated by Edge-Partington and Heape and mentioned by Graebner, Ethn., I, p. 88. The latter, however, was mistaken in assuming that, when not in use, the needle is kept in the hollow handle, as in a case. Edge-Partington says only that it is then stuck into one end of this handle.]

[913]

293 [Coombe, p. 184, mentions the wearing of a plaited eye-shade. On Nitendi dried leaves of the fan-palm are used as

/169 cont./
293 umbrellas (Ethn., I, p. 89) (4). On the other hand, fans are also

4. [O'Ferrall, section "A Club-House"; Coombe, p. 188.]

found on the Reef Islands, as well as on Vanikoro, and they are very similar to the ones on Nitendi (Ethn., I, p. 89) (5). The

5. [Coombe, plate accompanying p. 211; Lennier, Pl. II.]

293 415 bags that usually hang over the left shoulder (cf. Ethn., I, p. 88) are thrust into the front of the belt on Nukapu (6); often they also

6. [Coombe, plate accompanying p. 207. See also the man standing at the tip of the boat in Ethn., I, p. 108, Fig. 40 (on its origin, see above, p. 10, footnote 2). These are forms like those shown in Ethn., I, p. 121, Fig. 50, Nos, 5, 6, 8-10, and bags with handles of the structure shown in Ethn., I, p. 121, Fig. 50, No. 7.]

hang down over the chest (7). Similar types seem to occur

7. [For Nitendi, cf. Speiser, Südsee, Ill. 93, lower right; for Utupua, Ethn., I, p. 93, Fig. 22; for Vanikoro, F. de Tolna, Chez les Cannibales, p. 270.]

throughout the entire group (8).

8. [Bags like the ones in Ethn., I,

/169 cont./ [Bags like the ones in Ethn., I,
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p. 122, Fig. 51, for example, from Nukapu, are clearly recognizable in the original photograph in Coombe, plate accompanying p. 211, top illustration, along with a similar single-meshed bag plaited out of coconut leaves. This latter form, together with a specimen as in Ethn., I, p. 121, Fig. 50, No. 2, seems to be found also on Vanikoro (No. 3955 of the photographic collection of the R.-J.-M., taken by J. W. Beattie; see also Lennier, Pl. IV). For bags as in Ethn., I, pp. 126 f., Figs. 55 and 56, from Vanikoro, see, for example, Lennier, Pl. I. -- Moreover, the variations of the bag forms illustrated in Ethn., I, p. 121, Fig. 50, Nos. 1-6, are not exhausted either by these illustrations or by Graebner's text, pp. 119 f. Of the type shown in Fig. 50, Nos. 1-4, for example, there are bags whose four handles are plaited in pairs at the top (R.-J.-M. 3856) and some whose bottoms are plaited in double mesh and feathered (R.-J.-M. 3880). In the type shown in Fig. 50, Nos. 5 and 6, the handles sometimes consist of two braids plaited together at several points (R.-J.-M. 3916, 3918); the fringe hanging down from the handles is partly plaited into braids (R.-J.-M. 3903), and the edges are formed in various ways, in part unscalloped binding (for example, R.-J.-M. 3912), in part edges similar to the type in Fig. 57 (R.-J.-M. 3916), and in part lacking any binding (R.-J.-M. 3901).]